

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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## NOTES BY THE WAY.

We have received several letters in reply to "Amor," all justifying suicide in certain circumstances. But is it really desirable to embark on a discussion which, at the best, could only be morbid? We believe that the less we think about such a subject the better. In any case, no one seems inclined to justify suicide as admirable, noble, or beautiful. It is only justified as a violent necessity. We admit that many foolish things are said against suicide—as, for instance, that it is an insult to God; but, behind all the bad argument or the foolish talk, lies the profound fact that human nature at its best revolts against what must ever seem the base surrender of suicide.

We observe, with much satisfaction, that Mr. Myers has contributed to "The National Review" an important article on "The Drift of Psychical Research." We like the word "drift." There is at present a wonderful amount of drifting going on in relation to this subject. But the drifting is not aimless and uncertain; it is the result of a strong current, and the destination is sure. No one knows that better than Mr. Myers, who significantly says: "Between the scornfully sceptical and the eagerly superstitious we have had to create a public of our own. In this task we have, at any rate, moved faster than we had hoped." Mr. Myers quite frankly accepts the Spiritualists' main contention, and says that "in the transcendental environment, where telepathy operates, many intelligences may affect our own. . . . some appear to be disincarnate, to be spirits like ourselves, but released from the body, although still retaining much of the personality of earth. These spirits appear still to have some knowledge of our world, and to be in certain ways able to affect it, sometimes by guiding the sensitive's brain, or voice, or hand, as in trance utterance or in automatic script, and sometimes by employing his organic energies in ways more directly affecting his material environment." If this is an indication of the drift of Psychical Research, Spiritualists ought to be well content. We do not quite follow Mr. Myers in his very strong attachment to his doctrine of the "subliminal self," but we have the most profound respect for his really splendid patience and courage, and we are confident that he is doing a really apostolic work.

Mr. Alfred Kitson, in his "Outlines of Spiritualism" (published by the British Spiritualists' Lyceum Union, Dewsbury,) has produced a book of considerable value. It touches upon a great variety of topics, and is everywhere bright, entertaining, and informing. It was compiled for young people, but "children of a larger growth" will find in it much that may interest and enlighten them. Some good Spiritualists will perhaps be a little disturbed by the

writer's free handling of the Bible, but it might do them good to consider the statements made by him on that subject. For our own part, while not professing to be in full accord with everything in the book, we must frankly say that it appears to us to be a remarkably good one, full of light, and alive with fresh thought and information. It is a pity that it has not a London publisher. It can be had from the author, Hanging Heaton, Dewsbury, Yorkshire. We do not know the price.

The Parliament of Religions will, we are glad to say, have certain visible results, in addition to the invisible but very real ones. The late Chairman of the Parliament says:—

One of the first fruits of the Congress of last September is the gift of 20,000 dollars by Mrs. Caroline E. Haskell to establish a lectureship on comparative religion in the University of Chicago, where that department is already notable. This has been followed by another noble gift, by Mrs. Haskell, of 100,000 dollars, to build for the University an Oriental Museum, to be devoted to lecture-rooms, collections, and studies in the Semitic department. A proposition now comes from a prominent English scholar, that a trustworthy and interesting manual of comparative religion should be prepared for the youth in our Sunday-schools. Still further, a religious-parliament extension-society has been organised under the presidency of Dr. Paul Carus, to continue the work by promoting a sympathetic and mutual understanding of the world's great faiths.

This is the very thing. A free study of comparative religions will do more to wipe out orthodox conceit and sectarian arrogance than anything else. In the end, we may actually come to believe in the Lord's Prayer at last, and in that great humanitarian saying, "They shall come from the East and the West, from the North and the South, and sit down together in the Kingdom of God."

One of the signs of the times is the birth of "forward movements" in all the Churches. They are all in for it—even the Established Church and the Unitarians. Here it is an imitation of the Salvation Army, here an exodus from chapels to halls, here a paroxysm of slumming, here a development of ritualism, here a relaxing of dogmas, here a wave of socialism; but everywhere the thing indicates unrest, a longing to do something, a sense of comparative failure, perhaps a sense of shame.

Are Spiritualists to be out of the fashion? Why should they be? As a rule, we do not care for being in the fashion, and the way of the world is not always our way; but there is sense in the old proverb, *Fas est et ab hoste doceri*. There is for Spiritualists a great opening, and they need not delay to keep pace with phenomena. They have a philosophy to expound and great truths to teach. When are we going to really begin? Perhaps our coming Conference and Congress will rouse us up and show the way.

That was a very fruitful saying of Professor Fairbairn's at the Oxford Summer School: "We speak of physical nature; but nothing is less physical than Nature. Nature is mental; Nature is spirit." They who understand that, have the secret of Nature and Life in their possession,



Jesus said, "The words that I speak to you are spirit and life." The same is true of Nature. Everywhere she brings a message with her bounty, a benediction with her gift. Her secrets are all intellectual, ethical, spiritual; and she suggests depth beyond depth which the chemist and mechanician as such can know nothing of.

The author of "Spiritism the Keystone of Christianity" (London: W. Swan Sonnenschein and Co.) has done a useful piece of work, marred, however, by the strong endorsement of re-incarnation. In the main, the book is an epitome of the writings of Allan Kardec. There is, unfortunately, very little said about "the keystone of Christianity." This writer regards righteousness as that keystone, and says, "In the very brief epitome of the doctrine of Spiritism which we have now given, there is surely enough to show that the predominant idea is that of righteousness, and righteousness alone." This is true; and, although we fail to see the soundness of that which seems so clear to writers of the Kardec school, we very gladly admit that the moral tendency of it seems to be good. Be that as it may, the little work before us is unquestionably a very thoughtful and skilful presentation of a singularly fascinating subject.

"Frank Harrison's Family Magazine" tells the following story of a knowing old van driver who was discussing mules and people with principles:—

Some of these fellers that is so set on their principles reminds me much of an old feller that bought a mule I knowed once, that is, I knowed the feller, not the mule. He bought that mule from the street-car company, and the fool mule wouldn't work without a bell on his neck. Well, a bell to suit the mule's idea of things could be bought for about fifteen cents, and any sensible man would have bought it and put it on—on the mule, that is. But this feller wasn't that kind. He said he'd be doggoned if he would be outdid by a mule; and he started out to conquer that beast or die in the attempt. He died in the attempt. The mule kicked him so high that the coroner's jury wrangled over whether he had died from the kick or from strikin' the earth. Died happy though, 'cause he had died for a principle, and hadn't been outdone by a mule.

Then I bought the mule and put a bell on him, and am working him yet, and don't feel as if I'd lost no great amount of self-respect either. Sometimes I think the people in general is a good deal like that mule. They won't drive at all 'thout a bell on o' some kind, and the fool reformer who thinks it would be a sacrifice of his principles to let 'em have it gets kicked into the middle of next week, while the politician is willin' to pervide the bell fer 'em, and they git down and hump themselves while he sits in a spring seat and rides. An' I don't doubt I've been a mule myself many a time, an' shall be agin.

It is a rather good story, but still, it is not much as an argument against standing by one's principles. Its value as philosophy lies in its application to the public with its very comical liking for, and dependence upon, somebody's bell. It does not matter what it is—politics, fashion, religion, amusement, art—the poor old mule must have its bell; and all the time it imagines it thinks for itself and is free! Spiritualists are as little amenable to the bell as any. Let a part of their Spiritualism be the safeguarding of the free spirit!

MADAME GRECK held a reception on Tuesday last, when she welcomed a large circle of friends to her new residence, 46, Finborough-road, South Kensington, S.W.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.'s)" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, 1d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4d.; 600, 6d., &c.

THE OPEN MIND.—The day is yet young, and in the early dawn many things look weird and fantastic which in fuller light prove to be familiar and useful. The outcomings of science, which at one time have been deemed to be but stumbling blocks scattered in the way, may ultimately prove stepping stones which have been carefully laid to form a pathway over difficult places for the children of "sweetness and of light."—WILLIAM SPOTTISWOODE.

## SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

BY J. PAGE HOPPS.

### THE FOOL IN HIS HEART.

THERE is a sound truth in that rough saying of the Hebrew poet, "The fool, in his heart, hath said, There is no God." After what has been said, this may seem a harsh and narrow-minded saying, but, in fact, it indicates the other half of the truth, without which what went before would be incomplete.

The person here described is not to be identified with the intellectual deniers whom I have tried to shield from the charge of real Atheism—whom I even attempted to claim for an unconscious but most real Theism. There may be unwilling doubters or unwilling deniers, but they are not doubters or deniers from choice. Their heads may lead them to doubt or deny, but their hearts do not; for they are aware of the mystery, the beauty, the majesty, and the harmony of Nature; and they would believe in a creator worthy of these if they could. They do not love their negation, or wantonly belittle all things to the dead level of their own poor capacity. They are aware there is something, if not some one, that far transcends their limits. They live on the higher levels of life, and by motives and principles, that uplift and bless. They do not say in their hearts, "There is no God."

But now, even as regards intellectual denial of God, it may be said that no one has any right to declare: "There is no God." And why? Simply because the mystery of life is so great; the glory, the majesty, the unity, the continuity of the Universe are so wonderful, that no one can possibly have ground for denial. A man may say: "I think, I reason, I experiment, and I find no God." A man may even say, as did a great astronomer: "I have swept the heavens with my telescope, and I find no God" (though there was a strong element of folly in that, inasmuch as no one suggests that the telescope is the right instrument for the discovery of Deity). But no one has a right to absolutely deny. A sufficient rebuke to such a denier would be: Have you tried every path? Have you exhausted every method? Have you been everywhere? Have you really discovered every order of existence? Have you penetrated every fold of the hidden wonder, so as to be sure that no presence evades your instruments, no being defies your senses? The claim would be worse than absurd; it would be monstrous—worse than monstrous, it would be insane.

Intellectual denial, then, is simply an enormous piece of assumption; while the denial of the heart, in the presence of such tremendous untrodden regions, is rightly put down to a flippant or callous trifle—is rightly put down to "the fool."

It is sometimes said that science will make or is making men Atheists. I do not believe it. Science is leading men away from the old superstitions: Science is smashing the old idols: Science is teaching us to leave the torches of the old theologies for the sunshine of new truths: Science is making havoc with the preachers and the priests. But that is not the way to Atheism—that is the way to a larger faith. What is it that is being destroyed? The sorrowful survivals of some of the darkest thoughts that ever disturbed the rest of poor humanity—legends and dogmas, traditions and fears, born of the saddest experiences of man's past history—thoughts of God and man that grew out of fierce struggles and cruel oppressions, when a few men were selfish tyrants and the mass of men were miserable slaves. What is it that is vanishing away? A veritable reign of terror, based on the superstition that we are fallen men, living and dying under the curse of God. And what will take its place? Unbelief, denial, the belittling of man, nature, the universe, God? Oh, no; the very opposite: enlarged thoughts and wider vistas, and more



far-reaching trusts, and glorious hopes that will shine in brighter skies. Man will have a grander history and a larger hope: Nature will be infinitely more beautiful, and the Universe infinitely more wonderful than before; and how can these kill faith and banish God? The new heavens and the new earth of Science will need a new and more glorious God: and the old will disappear only that the new may come. Thus, Science will enlarge, uplift, glorify. It will deepen the mystery, and heighten the wonder, and make more necessary than ever "the King eternal, immortal, invisible."

Let us be sure that Science can never destroy anything moral and spiritual. However much it may tell us about the body, it can never dissolve the tremendous verities of the soul. It may prove, as one has said, that the heart is only a very high-class force pump, but it will not thereby explain love and hate and hope and fear. It can never give us the chemical or mechanical equivalents for these. And, in like manner, though it may tell us much about the Universe, it can never interfere with the great primal sentiments of veneration, aspiration, and reverence; and these are the true bases of Theism and of worship. Science, then, which enlarges our knowledge of man and of the universe, will only increase our reasons for reverence and aspiration; and though, for a time, it may seem to deny God, it is only doing so as an act of revolt against unworthy conceptions of God, and preparatory to loftier faith than the world has ever known before.

It is true that we are less and less hopeful of ever being able to "find out God"—because we are less and less able to localise, or limit, or personify Him. It is true that the Creator is less and less distinguishable from the thing created, and from the throb of the mysterious life or energy that creates. It is true that God's love is less and less discernible apart from the ceaseless flow of the harmony that is slowly evolved from the working out of Nature's unchanging laws. It is true that even Faith, soaring above the earth, into the very heavens, is less and less conscious of a Presence who "walks on the sea of glory." Shall we then deny the voice, the power, the love, the deathless creative presence? That would be the very folly of flippancy or the madness of despair. The mighty eternal Power is at work, and we may at least hope that this Power knows, and plans, and sees, and feels. Our limitations, our littleness, our utter want of real knowledge, shut us out from denial: and these might well induce us to believe. We might do out of humility what we cannot do out of knowledge: we might let the heart speak where the faculties of recognition have nothing to report.

#### MISS FLORENCE MARRYAT'S NEW BOOK.

In last week's "LIGHT," in noticing Miss Marryat's "The Spirit World," we pointed out some gross inaccuracies in relation to matters with which we chanced to be familiar, at the same time expressing a hope that in regard to other matters the writer's statements were more reliable. We have since received a letter from Mrs. Russell-Davies, in which that lady says that she does not wish her controls, "Ned" and "Dewdrop," to be regarded as "a couple of mischievous mountebanks," and she therefore desires us to state that certain stories which Miss Marryat has told about them are pure "fiction." Mrs. Russell-Davies, in expressing her indignation at what Miss Marryat has written, uses stronger language than we think it necessary to repeat. Miss Marryat, we can readily believe, was quite unconscious of any departure from literal exactness, and any failure in that direction may be charitably attributed to a lively imagination which, however valuable to her in her profession of a novelist, would clearly unfit her for the work of recording psychological phenomena as they ought to be recorded—that is to say, with a scrupulous avoidance of anything even approaching to exaggeration or embellishment.

DR. MACK desires attention to be called to his change of address, which is now 23, Burlington-road, W.

#### OBJECTIVITY OF AURAS.

TRANSLATED FROM THE "ANNALES DES SCIENCES PSYCHIQUES."

(Continued from p. 485.)

The next series of experiments was: (c) Polarisation. Two Nicol prisms, mounted on stands, were placed in front of each other, each capable of being turned about its axis. To each position of the polariser two determinate positions of the analyser corresponded, which produced extinction of the light traversing the system, and two other positions, at 90deg. from the former, giving the maximum of light, and reciprocally. This arrangement was placed in front of the large magnet, and directed successively above the two poles. The place was dimly lit, and a dull black cloth was stretched behind the magnet. This background was sufficiently absorbing to render the eye, placed behind the two Nicol prisms, unable to distinguish any difference between the different positions of the polariser and the analyser. We again took the precaution of directing the axis of the system to a sufficient height above the poles to prevent the possibility of perceiving the limbs of the magnet in the field. There was, therefore, nothing in the field of the apparatus but the black screen, before which only one or other of the two auras could appear. The subject L—, in a hypnotic state, looked in the apparatus, which was above the north pole, and saw the field illuminated in blue. We turned the polariser in various ways without any regular order. L— described very clearly the extinctions and reinstatements of very bright blue light, with intermediate and regular variations of lustre from one position to the other. The descriptions, given without the slightest hesitation, corresponded to the positions—well determined and always the same—of the polariser, the analyser remaining fixed. These positions were repeated, and by placing afterwards a piece of white paper in the field we could verify that L—'s descriptions were thoroughly in accord with the actual positions of the extinctions and maxima of light. The apparatus was afterwards placed above the south pole. The subject then stated that he saw a red light. The rotation of the polariser produced the same effects and the same variations as in the preceding case and in the same position. While L— was looking, the polariser was gently displaced so as to be out of the direction of the aura; immediately he declared that he no longer saw anything, and that, no matter how the polariser was turned. These experiments were repeated a great many times, and always gave the same results, concordant and in conformity with the laws of polarisation, although sometimes the polariser was turned, and sometimes the analyser, in a fashion absolutely irregular, and although the speed and direction of the rotation was changed at each moment. Moreover, it must be remarked that the positions of extinction and maximum of light given by the rotation of one of the two Nicol prisms depend on the position of the other. It was enough, therefore, to give a fresh turn to the fixed Nicol in order to change the positions of minimum and maximum given by the rotation of the movable one. These changes were made, unknown to the subject.

*Resumé.* It is therefore seen that: (a) When by means of the electro-magnet we present or suppress, or reverse at will, the magnetic poles of a soft iron core, unknown to the subject, not only do his descriptions of the auras agree perfectly with these operations in the twenty-two experiments carried out, but he even detects the passage of a current at a moment when the operator believed it to have been suppressed. That with a steel core—which the subject could not, however, distinguish from one of soft iron—the auras described at the moment of the current's passage, persisted afterwards.

(b.) The extremities of the fingers and the poles of a powerful magnet, placed before the slit of a spectroscope, give rise to clearly defined colours. It is verified that the description of each colour thoroughly agrees with the position of the eyepiece, which alone admits the corresponding luminous rays. It is also proved that the subject no longer sees anything, as soon as, unknown to him, what he has previously described as giving aura is removed or diverted from the slit of the spectroscope.

(c.) The common axis of two Nicol prisms is arranged above the poles of a large magnet, with the needed precautions to ensure that the field contains nothing but a dark background. L— sees the field lit up in blue above the north pole, and in red above the south one. If the polariser or the analyser is turned,



L— describes very clearly, and without any hesitation, variations in the light's intensity, and it is observed that the positions of the maxima and minima described correspond with those which result from the laws of polarisation. If the apparatus is turned from the direction of the poles, L— no longer sees anything.

These experiments, repeated a great many times, in very diverse conditions, have constantly given the same results. In presence of these three kinds of fact, and, having regard to the conditions in which they were produced, it seems to us difficult not to conclude that these auras exist. F.

## PROVINCIAL SPIRITUALISM: PAST AND PRESENT.

By J. J. MORSE.

Leaving England for a brief space, while continuing the description of our outposts, the Glasgow Association of Spiritualists stands out foremost among Scottish efforts in the dissemination of our facts. How far back the Association actually dates is not within my knowledge. Certainly, for some thirty years, if not longer, there has been an organisation in existence. Glasgow has a celebrity attached to it which no other city possesses. A phase of mediumship unique in the history of British Spiritualism, and scarcely paralleled in the world, was developed there, and for many long years has been utilised in the person of Mr. David Duguid, the widely-known and highly-esteemed painting medium. Chief among those concerned in the earlier days of Mr. Duguid's development, was Mr. Hay Nisbet, who, with a small band of devoted friends, constituted the celebrated "Hafed" circle, at which Mr. Duguid, under the control of "Hafed," dictated the book which bears that spirit's name as its title, Mr. Nisbet acting the part of the patient recorder for a long series of months, while the spirit-artists produced, by direct action, the various illustrations which appeared in the volume. In those séances, devoted to painting purposes, Mr. Duguid was controlled to paint by such artists as "Jan Steen," "Ruysdael," and others, and upon numerous occasions the present writer has seen Mr. Duguid, with eyes carefully and completely bandaged, the gas lowered to a mere glimmer, take his colour box, unlock it, remove and clean his palette, select his brushes, place and mix his colours, and paint away by the half-hour together with the ease and dexterity of an artist in the full light of day and in the possession of his ordinary and unrestricted faculties, while in this case the room was so dark that to distinguish black and white was about the utmost one's eyes could do. A careful examination of the work, before and after, showed the amount done during the sitting, and the wet paint upon the canvas added the further evidence of the results obtained under such abnormal circumstances. In addition to painting done under the conditions above named, what were called "direct" paintings were frequently produced. A small card was used in such cases, a blank carte de visite being usually utilised. The medium tore off a corner and gave it to the sitter; the card was laid upon the table, the gas extinguished, and in less time than it takes to write it, a very pretty little picture in oils would be produced upon the card. Two of these—one a scene upon a Scotch loch, the other a Chinese pagoda, of beautiful proportions—are in the writer's possession, one being done in some five seconds, the other in about seven to nine seconds.

For some time Mr. Duguid was engaged in photographic work by Mr. James Bowman, who was then in business as the leading photographer of Glasgow, and who was deeply interested in Mr. Duguid's mediumship. It was at Mr. Bowman's home where many wonderful results in the ways of direct and trance paintings of scenes and subjects, and many mottoes and inscriptions in Greek, Latin, French, Spanish, and other languages, were obtained through Mr. Duguid, and where the earlier attempts were made to obtain spirit-photographs through his mediumship. Latterly, under the fostering perseverance of Mr. James Robertson, the present president of the Glasgow Spiritualists' Association, the results of this phase of Mr. Duguid's powers have attained remarkable proportions. But your readers who are acquainted with Mr. Glendinning's work, "The Veil Lifted," will therein find a full account in this connection; so nothing more need be stated here upon the subject.

To return to the Association itself. A varied and somewhat chequered existence has been led by the body named, Mr. Bowman, Mr. Nisbet, Dr. Clarke—now M.P., I believe—and

Dr. McLeod, being among its earlier workers. It was not until the early '70's that much was done publicly, the first really great activity being visits from Mrs. Emma Hardinge Britten, then from Dr. George Sexton, and subsequently, in 1873, from the present writer, who, under the control of Tien, addressed large meetings in the City Hall Saloon and in the Trades Hall. About this time the Association was meeting in a hall in Tron-gate, mainly at the instance and through the liberality of Mr. James Bowman, whose generosity was unfailing. Mrs. Tappan, Mr. E. W. Wallis, and Mrs. Wallis, have also visited Glasgow, and the last two resided there for a lengthened period, doing excellent work as resident lecturers.

The association is at present located in a prettily decorated Masonic Hall, in Carlton-place, and appears to be in quite a flourishing and satisfactory condition. Mr. James Robertson frequently addresses the congregation, and always with acceptance. Mr. J. G. McMunro, of whom one sees far too little, is a Glasgow man, and his able and scholarly contributions are always valuable.

In the sister city, Edinburgh, our cause has not assumed any great proportions as a public movement. Various efforts, at somewhat lengthened intervals, have been made at holding public meetings, but, in spite of the fact that there are considerable numbers of Spiritualists residing in the city and district, public activity is virtually nil. The strong arm of social and religious conservatism seems to exercise absolute sway. The writer has, however, paid several visits to that beautiful city.

In Kirkcaldy there have long been a faithful few, mostly associated with Mr. Alexander Duguid (a brother of David Duguid's) who is an excellent psychometric and prophetic medium. There are a few Spiritualists at Dundee, Aberdeen, Rothesay, Linlithgow, Dumfries, and other towns; but, speaking generally, there is a wide field across the border for sowing our seed. Yet, with the mediumship of Mr. David Duguid, and the remarkable experiences recorded by "Edina," and the undoubted number who are conversant with the subject, there is no doubt that, in time, Scotland will do as much for modern Spiritualism as has been done by England.

I believe Mr. James Robertson contemplates, if he is not actually engaged upon it, the compilation of the life and experiences of Mr. David Duguid for publication in "LIGHT." Should such be the case, a rich fund of information will be placed at our service. Quiet, matter-of-fact, as Mr. Duguid is, he has had a wonderful career, and it is to be hoped that the elements entering into it may all be gathered together for future use and profit.

Leaving Scotland, one encounters but little, if any, Spiritualism, until Carlisle in the west, or Newcastle-on-Tyne in the east, is reached. But so important is the latter town and district that, to do them justice, a statement concerning them must be deferred for another article. In Carlisle the movement has recently assumed public form, and much interest has been created. As the work, however, is but young, little can be said, though to all appearances good results are being obtained. The next point of interest is Preston, where for many years there has been a large amount of work accomplished, Mr. Thomas Foster being the earliest pioneer, under whose auspices the present writer has several times visited the town. Mr. Thomas Walker, a noted trance speaker, alike in Lancashire and subsequently in Canada, where he achieved notoriety, if not celebrity, was developed in Preston, and gave promise at one time of most useful work. Mr. Foster has been an indefatigable contributor to the local Press, and his really erudite letters and forcible presentation of facts and arguments have worked much good for our cause.

As this brings my narrative back into Lancashire, and as the end of an article does not afford room to treat so important a county with due justice, my reminiscences had better now pause at this point.

As soon as the details concerning places are concluded, I hope to add something of equal interest concerning persons, mediums and others, engaged in our great enterprise throughout the provinces. There is much to be said of them and their work.

For my part, I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves, in a world to come, until we are determined to make this world a heaven for our fellow-men, and are hoping, believing, loving, and working for that, and for its realisation, not in a million or a thousand years, but in a nearer and nearer future.—BROOKS.



## LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

## The Fourth Dimension.

SIR,—An article by Rev. W. Routh, in your issue of September 1st, calls for a few remarks.

He treats the hypothesis of a "Fourth Dimension" as a really possible explanation of certain occult facts. At the outset, he exposes the complete futility of this "explanation" by allowing that the analogy he seeks to draw between "four" and three-dimensional properties is founded on things that have no real existence, namely, a one and a two-dimensional space. But after admitting that one-dimensional and two-dimensional space exist only in the geometrical imagination, he immediately proceeds to talk about "one-dimension existences," and so forth, possessing intelligence too, and even compares their amount of intelligence with the greater amount which must be possessed by a "two-dimensional being," on account of the more complex properties of the space the latter lives in. But how can beings, whether intelligent or not, live in geometrical abstractions? The confusion of mind which this pretended reasoning shows is naively exposed by Mr. Routh where he calmly says: "It does not signify, except from a metaphysical point of view, whether we consider one-dimension existence to have absolutely no breadth or height, or to possess any breadth or height of uniform but small magnitude." Except from a metaphysical point of view!—as much as to say, Let us leave these little quibbles to the metaphysicians. But if Mr. Routh will consider what this statement involves, he will see that it is just as absurd as to say that a falling stone is a one-dimensional object because it is compelled to travel in a straight line, and that a projectile is two-dimensional because it is compelled to travel in a plane.

To say that space has three dimensions adds nothing to the idea of space, being already contained in that idea. Space is a three-dimensional thing, just as a triangle is a three-sided thing, and a quadruped a four-legged thing.

The idea, if it can be called an idea, of a fourth dimension seems to be a monster generated by the assumptions of Euclidean geometry and the doctrine of the Ideality of Space. But the Euclidean assumptions are obviously there only for convenience sake, and because the introduction of a third dimension would bring in questions of physics which are quite extraneous to the subject. Similar assumptions are used in dynamics, more or less throughout the science, and exclusively in the more elementary part, and before the subject of friction is treated. A perfectly spherical body, a perfectly homogeneous and flat plane, are as impossible and purely imaginary as the Euclidean plane of two dimensions.

But between imaginary things that are conceivable and useful for the demonstration of fundamental properties, and imaginary things which are totally inconceivable even as hypotheses, there is a wide difference. The former are approximations to the truth, and, like many approximations, may approach so near the truth as to render the modifications required in order to apply them exactly to reality a negligible quantity. But the latter have no relation to truth, no *point d'appui* nor contact with the world of experience.

With regard to the great doctrine of the Ideality of Space, it is undoubtedly true, though it would be well if certain people did not play with it so lightly, and make as if they understood it. To draw out into clear conception the deep and most far-reaching significance of this doctrine is a task to which few are equal; and the light-hearted speculator on this abstruse subject should be recommended to go through a strict course of Kant and Schopenhauer before he permits himself to begin to think that he understands it. When he does begin he will know better than to say: "It does not appear why the number three should be the only possible number on which the ultimate conceptions of physical existence should be founded."

Mr. Routh talks of "planes of section" and "solids of section" as if these, also, were real things. But the line of section formed by the intersection of two planes is already three-dimensional; for, like every material line, it is formed of material particles, each of which belongs equally to both planes. But a "plane of section" is physically impossible. Two solids, say, two slabs of polished marble, may rest on one another without appreciable interval, but they have no

points in common, being really separated by an indefinitely thin layer of air. If two such solids are forced together so that the dividing layer becomes infinitesimal, they practically become one solid. In other words, solids cannot possess "planes of section," but only bounding planes; though planes of section—length and breadth without width—may be imagined for mathematical purposes. To talk of "solids of section" is to take a still further flight into the inane.

I read "C.C.M.'s" letter with the respect that his writings merit; but cannot help remarking that it seems to have been printed on the chance that somebody might understand it. On repeated perusal, it suggested no definite idea to me, save that the English language is scarcely inferior to the German in its capacity for lending the appearance of philosophic depth to a succession of utterly unmeaning phrases.

The devotees of the fourth dimension will, perhaps, be calling for an extension of some of Euclid's definitions; thus:—

A point has no dimensions.

A line is length without breadth.

A plane is length and breadth, without width.

A solid is length, breadth, and width without—throughth. Throughth—will be explained on application to Mowbray House, Norfolk-street, Strand.

Kola, Selkirk Co., Manitoba.

ARTHUR PARRY, B.A.

September 28th, 1894.

SIR,—Fully agreeing with "C.C.M." in his idealistic interpretation of experience, and learning much from his letters, I yet fail to see the necessity for the introduction of a "fourth dimension" in order to a better comprehension of the world. For the Idealist, the spatial determination of things is not their final determination, but is resolvable into the expression of their ideal unity. To me, therefore, it appears that we lose our way in searching for a four-dimensional object, or increasing *ad infinitum* the number of directions in space at right-angles to each other. We have got beyond the conception of a spatial relation subsisting between the object and the mind as two independent things in themselves, and have thereby already raised the object to relational or ideal rank. We seek higher integration, assuredly, but one the nature of which is religious and not mathematical.

C. Y. L.

SIR,—Allow me to correct two or three errors in the print of my letter headed "The Fourth Dimension," in "LIGHT" of October 13th. I am made to say, "What is really abstract is the self-sense and the percept," and am afraid I cannot trust the context to have made it sufficiently evident that instead of the hyphen there should be a comma, "self, sense, and the percept." In another place, for "mere extremity one to another," read, "mere externality one to another." Again, I did not write the word "I" in the sentence, as printed, "The question I raised," &c., seeing that it was not I who raised the question, but your correspondent, Mr. Routh, in "LIGHT" of September 1st.

C. C. M.

## Spirit Interest in our Daily Life.

SIR,—One day last week I had been debating in my own mind the question whether the inhabitants of the spirit-world really interfered with our daily life here, and judging from my personal experience I found that I was forced to admit that they rarely did so. Was the following incident a reply to my doubts? It occurred a few hours later.—It has always been our custom to keep a small jet of gas burning in our bedroom all night, so when my wife and I turned in for our rest about 10.30 p.m., I lowered the flame to about the height of an inch. As we were both very tired we soon fell asleep. After a lapse of time I distinctly heard a strong and urgent voice speaking into my ear, "Look to the gas! Look to the gas!" "It's out," I exclaimed, waking up immediately. Surprised that my wife made no remark, I roused her up and questioned her. She said she was sound asleep until I woke her, and as far as she knew she had not uttered a word. Be this as it may, the gas was out, and we could just perceive the smell of the escape. I may say that I always sleep with the bed curtain shading my eyes from the light, so that I do not think it would be the sudden extinguishing of the gas that woke me up, though I am a very light sleeper; besides, this would not account for the voice, which was strikingly distinct.

BEESTON, NOTTS.

(Continued on p. 501.)

To be convinced of truth, and not to act upon it, is to outrage the soul, to tamper with the moral consciousness, to slit the veins and let the moral life ebb away.



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EDITOR ... .. E. DAWSON ROGERS,  
Assisted by a Staff of able Contributors.

## Light.

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### ARE WE ALL IMMORTAL?

A significant paragraph in Professor Barrett's very notable address has attracted a good deal of attention—has, indeed, here and there occasioned surprise more or less verging upon distress. We do not wonder at it. Apart from Spiritualism, most of us have the belief in immortality so ingrained in us that to cut across it is indeed to "go against the grain"; while our Spiritualism has, of course, tended to greatly increase the power of that belief. To make that doubtful, to speak of that as conditional or insecure, cannot but produce the special shiver which follows the announcement that the cable is being cut and that our snugly-moored boat is about to drift to the midnight sea.

Do we, then, regret that paragraph? Do we suggest that it was in any sense wrong to spring it upon us? Not for a moment. On the contrary, we welcome it, and for many reasons. In the first place, the value of the testimony of such a man as Professor Barrett turns as much upon his freedom and independence as upon his scientific standing; and freedom and independence are best seen in personal divergences. A mere echo is a suspicious witness, but the best of all witnesses is the man who discriminates and holds his own. Hence the very great value of much that is admitted by eminent Psychical Researchers; their resolute determination to exclude "spirits" making all the more telling their admissions concerning things occult. Nothing would please us better than to have Mr. Huxley revise his fatuous and foolish statement, that if these things happened he did not care, in favour of this other statement that these things *did* happen, but still he did not care.

Besides, it is of the very highest importance that Spiritualism should be kept perfectly free from any taint of an "Orthodoxy." Every good Spiritualist is a seeker after the truth. He is on a journey, staff in hand, not in a family coach—still less in a family vault. Enterprise is to him the very breath of his life; inquiry is his *raison d'être*; freedom is his justification. His special testimony is that the large majority of mankind is in darkness on the greatest of all subjects, and that the very churches are often only blind guides. But how can any change take place without freedom of thought, the efforts of personal seekers, the going forth to find the promised land? And yet all this must mean free inquiry, personal independence, an absence of hard and fast lines, many points of view, hospitality to all kinds of ideas—in a word, the absence of an Orthodoxy and the presence of perpetual freedom.

But, after all, is there not some show of truth in Professor Barrett's apparently depressing doctrine? Or let us put it in another way, and ask whether he is not strictly accurate when he says that even continued existence after

what we call *death* does not prove, and does not necessarily imply, immortality? And is there not sober sense and trarily assumed that it does? If the spirit is immortal, it is so in accordance with natural law; in other words, it is so because it is able to persist beyond and notwithstanding the death of the body. But there must be various degrees of power to persist, and it is perfectly conceivable that some may not be able to permanently persist. The lamp of life may just survive the opening of the doors, but may not be able to stand for long the testing breeze. We do not accept this view; we are content to leave it; we are even glad to have it expressed; it can only do good by making people think, and perhaps by adding to the motives for "patient continuance in well-doing" in the spirit of that fine saying of Paul's: "Brethren, I count not myself to have yet apprehended, but one thing I do—forgetting the things which are behind, and stretching forward to the things which are before, I press on."

For our own part, we have no doubt upon the matter. All we say is that everything must be considered—everything must be looked in the face. In our opinion, immortality is not a matter of doubt. Every spirit is on the march, born for Progress; and, as Frances Power Cobbe put it, "doomed to be saved." The weak will be strengthened and the poor enriched. "He will not break the bruised reed, nor quench the smoking flax," and yet, and yet, let us "rejoice with trembling."

But if we are willing to even consider this idea of conditional or only possible immortality, we must stipulate for one condition. We can only entertain it as an open question on one ground—that it is in harmony with natural law. If one spirit persists it can only be because it is strong; if another fails it can only be because it is weak—the law of the spirit's life following that of the body's life. We cannot entertain anything doctrinally arbitrary, anything which makes immortality turn upon believing in this or that doctrine. We can only be repelled by anything like Christian immortality, for instance, as though immortality could depend upon some occult connection between "the soul and its saviour." That spoils all. It breaks in upon the solidarity of the human race; it undermines the Brotherhood of man: it destroys the Fatherhood of God; it is fantastical, arbitrary, unscientific.

No; we are fully prepared to admit that we do not know all yet, and that much remains to be learned—much, perhaps, that will be painful; but we stand by natural law, and we are for no closed doors, and for no private roads to Heaven.

### THE MYSTERIES OF MEDIUMSHIP.

Mr. James Robertson, of Glasgow, who has for many years been intimately acquainted with Mr. David Duguid, has very kindly written for "LIGHT" the full particulars of Mr. Duguid's history, and a detailed account of the various phases of phenomena manifested through his remarkable mediumship. The narrative, which is one of singular interest, will be cordially welcomed by our readers, and especially by Mr. Duguid's very numerous friends. The first instalment will be given in our next issue, and will be accompanied by a portrait. Newsagents and societies desiring a number of copies beyond their usual supply should intimate their wishes to us at once, so that there may be no failure in the execution of their orders.

OUR FATHER'S CHURCH.—A meeting of members and inquirers will be held at a quarter to seven on Sunday evening, October 28th, at the Free Christian Church, Clarence-road, Kentish Town-road (kindly lent for the occasion). John Page Hopps will speak on "God's Church Beyond Man's Churches: A Message for To-day." The Free Christian Church is close to Kentish Town-road and to Camden Town and Kentish Town stations. Trams and omnibuses from many parts of London pass quite near. All seats free. Voluntary offerings will be taken to cover expenses and to help on the work of Our Father's Church.



## THE MYSTICAL IN NATURE.

BY EDMUND J. BAILLIE, F.L.S.

There are many terms employed to define the penetration, or the interpenetration, of mind into the domain of matter; the bearing of the spiritual upon the material; the evolution of the Natural towards the Supernatural—of that which passeth away towards that which builds up the permanent. The whirl and bustle of the crowded stream is bewildering; the hush and calm of solitude are as marvellous and mysterious. Between these extremes—between the roar and the silence—between the shout and the whisper—what is it that comes to us, in answer to our look of amazement and the question of the Soul? There is an answer. There is but one answer. It all means LIFE. The problem of Life. Life in its multiplicity of forms, interpreted through manifold manifestations, through varying revelations, as it forces itself upon us from all sides.

We are all the while brought back, as it were, to an elementary starting point. We are forced to admit, over and over again, that Life is the one great fact in which everything else is absorbed, for which everything exists, towards which everything is contributing, and in which we are able to discern the great law of continuity, continuity not merely as permanence, but continuity, also, as suggesting sequence. Start as low down as you like—a linkage of atoms at the one end of the chain, the Eternal, Paternal Spirit at the other. Poor metaphor! a chain of links. Yet it serves to show the deceptiveness of the popular view as to the apparently broken bits of patternless material we find about us—detached morsels, flung carelessly from the open hand of chance or accident, as some say; whilst, really, they are each and every one of them tiny wedges of the great mosaic, in which the fingers of Providence are engaged continuously, finding place for each and each its place. All this is so done as to defy the observation of those who would mark out the points of detachment, and would venture to dogmatise as to where there ought to be points of fusion. It is all so done as to bring to nought the presumptive speculations of those who set their pseudo-science upon the pedestal of materialism. How do some men juggle with the dry bones o'er which the winds of Life have never swept!

This wonderful law of cohesion, and balance, and interdependence in the realm of immensity about us everywhere is almost too great for our grasp. The secret of the all-pervadence of Spirit must be kept in mind to make it all clear. A master of the Arts once told a simple truth in a seeming paradox when he bade his art students remember: "There is no outline in Nature." What is true in art is equally true in philosophy, "There is no outline in Nature." There are bands of form and colour and vibration, but there is not that detachment, sharply defined and complete, of the individual from the rest of the Universe, to the extent implied by such a phrase as a separating isolating outline. The danger is that we are too ready to conceive of the Universe as the Diverse. We think of truth as in patches. Its delineation then is apt in our view to become fragmentary, and the fragments are considered in an independent and solitary capacity. The law of membership and media throws its facts at us in our daily experiences, but we move slowly towards the light. Was it Byron who spoke of our increasing knowledge as "Ignorance correcting ignorance"?

Yet all the while remember Truth is Eternal. There she stands unmoved, unchanged. There is no new discovery, then, in the sense ordinarily understood, but a perpetual re-discovery of the old.

Nature insists, in her silent strength, on the imposition and maintenance of the law universal. She is governed by steadfast decrees. She does not experiment. There is defi-

nite procedure and advance upon lines set down. She is earnest and methodical for those who wish to be taught and who look and ponder. Results follow causes. Everything so quiet, so sure, so certain. Combinations of certain data bring about certain effects. Silence, or nearly silence, everywhere as her general mood, but irresistible force surging on—on—on. Words cannot picture the procession and the pageant of the silent show, as the seasons follow each other, and the evening and the morning are the second or the third or the fourth or the fifth day. The Sibylline Story—shall we ever read it, or is it, to us, a dead language ever? It is all really like an algebraic equation. We are working out something with signs and letters and figures. They are in apparently unmeaning combination. They are in seemingly confused complexity, but we get glimpses of coming clearness, and at the end we push through the labyrinth of formulæ and learn—

X = So-and-so. Q. E. D.

Then it seems clear and simple enough. Why, then, is there now so much confusion of thought—such impatient snatching at theory—such hasty generalisation—such arrogant assumption of the dogmatic everywhere about us? Why is there not more placidity—more calm fulfilment of simple duty—more patient resignation in dealing with the incidents of the day as they confront us? Nature would teach us. She comes with her so quiet approach, with the dignity of self-possession, with deliberate tread, never hurrying, never idling. Like Goethe, she sings—

Haste not—rest not.

Why, then, do we grow hot and red and tremble and grow pale again? Largely because we lack Faith—because we only permit ourselves to see half Truths. Upon this latter part of the sentence let us briefly dwell for a little, and see more closely whither it leads.

How may I put the point with some degree of clearness? Well, take the Eye. Here is an organ with which we are endowed and by which we see. We see all about us! Here is our wonderful medium for vision—for far-reaching sight, for penetrating sight! Yes, that is so. But it is yet only half the Truth. There is a Truth as wonderful behind it. The other half is only discerned when we realise the fact that there are laws of limitation. Whilst the eye gives us vision it also limits our vision. Think. The Ego, the person behind the covering veil of flesh, sees, through the lens we call the eye, the material things presented to it, yet only within that defined limit, that certain range, over which the naked, the unassisted eye, has power of seeing. Otherwise, why the law of perspective? The microscope and the telescope reveal further possibilities! Yet in all this application of mechanical resource the power of the Ego is unchanged, is unhelped. It is the new power outside the medium that has brought about the change that has extended the field of observation. The Ego, the power within, is equal to the demands of the new surroundings. The movement is a step in the direction of omni-perception and opens up suggestions of wide possibilities. In the view we have just taken it seems as though the Seer is at present shut in. He is fettered and bound. If the power that sees could get outside the eye, what then?

But that is simply as to range—longitude and latitude, if we may so put it. We have not touched the possibilities of penetration. That is yet another phase of the incomplete truth taken in connection with the sense of sight.

It may very possibly come within the conception of the powers of the wider and the deeper vision that what we have accustomed ourselves to regard as symbolic and poetic in an imaginative sense, are realities as much as that tangible piece of timber against which we have been figured, metaphorically, as knocking our empty-headedness!



[October 20, 1894.]

For instance, the Saints are represented in religious pictorial Art as having a halo of light encircling the head. This fire-crown of the poet's picture may really exist—I believe *does* exist. To you and to me the fringe of fire is simply hidden in the light. You cannot in your "elementary state of nature" see the light any more than you can see without it; nor can you see that which is hidden in it—or you could see God—for He is clothed with it as with a garment! But consider the clairvoyant. Clairvoyance is the gift of the comparatively few. But if any at all have the sure endowment—if there be any gift of clairvoyance at all—it has brought us this testimony, that the light, the atmosphere about us, has its population—its population, its aura—as well as the earth its peoples. *Flora and Fauna* are terms which may mean something beyond specimens that can be labelled in a Natural History Museum. Everything has its aura—its effluent vapour; and your life (with the rest) is a vapour. The vapour element is Eternal; the manifesting material, the cloak of clay, vanisheth. Oh! withered stalks of wintertide, how quickly fades the summer glory! So Nature works her perpetual change in her changeless perpetuity.

What strange stories, and what solemn secrets, are written on the pages of this prettily pictured Book of Nature, with scent satchets, secreted, we scarce can say where and cannot say how. What poems and problems! How full, how comprehensive, for those who see the meaning of the Scroll writ with stroke and circle. As Milton says:—

In contemplation of created things  
By steps we may ascend to God.

And Mrs. Barrett Browning:—

Earth's crammed with Heaven,  
And every common bush afire with God;  
But only he who sees, takes off his shoes.

The completion of the picture of the poetess does not immediately bear upon what we are trying to say, but is too beautifully quaint to pass over:—

The rest sit round it and pluck blackberries,  
And daub their natural faces unaware  
More and more from the first similitude!

All this somewhat chaotic, poorly ordered jumble of thought will serve its purpose if it shows that we are right when we stand, figuratively, bare headed and with naked feet upon the Garden of Earth, as holy ground, where there is everywhere the love-whispers of the Imminent God.

We have all of us the faculty of the poet and the prophet within us, and we must become poets and prophets to read the story rightly; but let us at least be childlike enough to believe it true—this Eden picture, this Paradise of to-day, this Garden which in very truth exists as the place where it is yet possible to hear the Voice of the Divine in the cool of the day.

To conclude, shall we just hurriedly glance at the *hispings* which those who can read the motion of silent lips might call the Language of Flowers? These fairy children of Nature, what can they teach us of the Mysteries? They can tell us everything that we are prepared to accept from them, for the life of man is symbolised in the life of the flower of the field. Tennyson has put the matter in a so deep, a so beautiful way:—

Flower in the crannied wall,  
I pluck you out of the crannies;  
Hold you here, root and all, in my hand,  
Little Flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

But there must be some definite line which the flower would teach us as bearing upon ourselves, if as flowers of the field we flourish. How can we set down the stages

briefly? There comes to me without much casting about for choice of terms or selection of idea—

- |                  |             |
|------------------|-------------|
| 1. Life.         | 4. Beauty.  |
| 2. Law.          | 5. Message. |
| 3. Growth.       | 6. Purpose. |
| 7. Perpetuation. |             |

These seem to be the truths in order of sequence embodied in this fragile preacher. If every point should constitute a text the sermon might be a long one. May I indicate a method of application rather than attempt to exhaust an idea? If we will but consider the lilies, their particular unfoldment for each of us will follow.

1. LIFE.—The very word gathers up the divergent rays of environment into a focus point of energy. We are driven back and back to the source of Emanation—the unnameable, call it by what name you will; to the Incomprehensible, thought out as you choose; to the Certain, the Unchanging, and the Eternal, say and think what you may. Linked to this source, absorbed in it rather, is the potent germ which brings the Life immediately in touch with—

2. LAW.—In this tiny sac, this seed cell, that is weighed out and packeted—call it what you may according to the nomenclature of science—in this lie the possibilities of the Life-ling. The secret of species is locked in this close covered casket. Science grows eloquent over shapes, scents, and other certainties of the law of unfoldment, but after all it is all summed up in the comprehensive statement revealing the fact that Spirit has endowed it with material being—"God giveth it a body." And we are brought on to the fact of—

3. GROWTH.—If there be life, and the proper surroundings of natural law, there must be growth. Watch the baby hand of the tree push out its fingers to feel the warm breath of the air. With tears of the rain and kiss of the sun, with play of breeze and shadow-cloud, how it adds to itself, how it gains beauty and beauty again. An organic living thing must grow. I think that we may safely say that when it ceases to grow it commences to die. Oh! deep lying truth, how full of the force of Divine Revelation—"in stature, in wisdom, in favour"—and therefore on lines of—

4. BEAUTY.—It is natural to be beautiful. The imprint of the Divine can never be otherwise. I must not give my pen liberty here. The testimony is everywhere about us. In the Great Hall of Nature there is perpetual presentation of the ideal for which art strives ever, for which the poets have yearned and man, enlightened and emancipated, hungers and thirsts. And beyond all this there is—

5. MESSAGE.—Distinct clear message for those who can read. Recall your Tennyson. There are markings innumerable upon the fragile foliage. There is not a dot that has not its meaning, neither point nor stroke that has not its message. The veinings of the leaf, and the interlacing lines on the open palm of the children's hands, are writings by the same Being—open secrets of life history and long records of past and future. But there is for each, further, its—

6. PURPOSE.—The message conducts us to the chambers of poetry and romance perhaps, yet none the less of truth, mind. Purpose wings us back to the practical. "The leaves of the Tree are for the healing of the nations." The subtle essences, the hidden scents and stains, exhilarating pulps and juices drawn in from the surrounding store-house that has the power to replenish in—

7. PERPETUATION.—"Seed time and harvest . . . shall not cease." The day is too transient. The time is short. The span of the earth-life is too contracted. The horizon is too close to us. To know, really know, we must grasp this fact of Everlastingness. We must bring ourselves into contact with the Eternal verities. They are



promised and made clear upon the things about us every-  
where. Whilst we are in the Realm of Nature, Nature  
herself offers to instruct us and lead us gently by the hand  
to the portals of the Eternal. *Mors janua vite*. That is  
her mission in greater part. St. Paul emphasises the truth  
of the teaching capacity of Nature in his Epistle to the  
Romans:—

"For the invisible things of Him from the creation of  
the world are clearly seen, being understood by the things  
that are made."

Yes, truly:—

"The heavens declare the glory of God and the  
firmament showeth His handiwork. Day unto day  
uttereth speech, and night unto night showeth knowledge.  
There is no speech nor language where their voice is not  
heard. Their line is gone out through all the earth, and  
their words to the end of the world."

## LETTERS TO THE EDITOR.

(Continued from p. 497.)

### The Noumenal and Phenomenal "Selves."

SIR,—Perhaps you will allow "C.Y.L." and myself to  
enter a little further into each other's minds, through your  
columns, on the questionable "new form of the difficulty,"  
which he states, and of which he briefly offers a solution, in his  
letter in "LIGHT" of October 6th? This solution, that "we  
are only partially expressed in the terrestrial consciousness,"  
seems to me the true one, but to require some further exposi-  
tion to make it really apprehensible by those for whom the  
"noumenal self" does not already stand as the verbal symbol  
of a more definite thought.

Incarnation, or in general the terrestrial life of the indi-  
vidual, is to be regarded as just that on the larger scale which  
any moment of its expression is on the smaller. I want to  
think out something, to say something, to do something. In each  
case I struggle to bring to birth, to explicit objectivity or  
manifestation (as thought, word, or deed), the "something"  
which, for myself, prior to such expression, is formless  
or undetermined. I only know what is in me by making  
it an object (internal or external) in my consciousness. But  
when I have succeeded in this expression, I find that the  
satisfaction is only momentary. At its best my product wants  
relation; it cannot stand alone as truth or exposition or action,  
and, in so far as this wanted relation is deep and important, I  
find that my product has not merely to be supplemented, but  
to be suppressed; that is to say, it must be made to abandon its  
ostentation of independent sufficiency, but in its occultation to  
take true rank as a factor in a completer result. This subordi-  
nation of the product (the law of all development) is the  
problem of the mind, which thus stands in an opposition to its  
product, the opposition of the indeterminate to the determinate.  
But this opposition is also essential relation; the indeterminate  
is just the rationality wanting to the determinate; what, if  
expressed, would take the latter up into itself, reconcile it  
to the truth of thought, or adapt it to the coherency  
of statement, or give it right position in the plan of  
action. It is, in a word, the "intelligible" of the  
already determinate, that is, its "noumenon."\* Every  
thought, word, and deed, then, is the "phenomenon" (appear-  
ance, objective determination of consciousness or will), and  
wants its "noumenon" for, and as, its own intelligibility in a  
larger context of relation. Consequently, only in a completed,  
intelligible experience, or system of relations, is the pheno-  
menon adequate to the noumenon, or an expression coincident  
with it.

We must similarly conceive the relation of the noumenal  
self to the empirical. The more or less profound dissatisfac-  
tion which we all more or less distinctly feel with our empirical  
selves indicates the existence of a transcendental content which  
is not expressed in the terrestrial consciousness. On the other  
hand, we are not to suppose this content to be one already  
explicit in the transcendental consciousness. On the  
contrary, the foregoing analogy leads us to the conclusion that  
it is the objectification of the subject in the empirical life that

first elicits a new indeterminate subjective content, distinguishing  
itself from, and opposing itself to, the empirical manifestation or  
phenomenon. All self-distinction from self-expression is trans-  
cendental consciousness. But it is indeterminate consciousness,  
seeking the "yes" through the "no," the "I am this" through  
the "I am not that." And only in so far as the negative  
depletes the empirical does the affirmative fill the transcen-  
dental, and make an empirical re-determination possible. Thus  
is the stress laid upon the negative; only in denying the  
phenomenon is the noumenon determined.

But all through life I see a cross,  
Where sons of God yield up their breath,  
There is no gain except by loss,  
There is no life except by death;  
There is no vision but by faith,  
Nor glory but by bearing shame,  
Nor justice but by taking blame;  
And that Eternal Passion saith  
Be emptied of glory, and sight, and name."

So far, indeed, from there being "metaphysical obstacles  
to the division made between the empirical and the noumenal  
self," the metaphysical conception of the noumenal self obliges  
us to own that it only comes to consciousness as a self by reason  
of that very division. Absolutely and ultimately, the  
"noumenon" is the Universal negating all abstract particu-  
larity, and reconstituting the particular as a relative. The  
particular noumenon—yours and mine—can, therefore, only be  
a true relativity which comes to consciousness through surrender  
of our abstract particularity and by the reconstituting action of  
the Universal. This "action," however, is no new or beginning  
moment, but the operative truth of which we become  
conscious as soon as a basis of re-action is provided  
by our desire for universality of self-determination, a desire  
which is itself the very negation of the exclusive particularity of  
the empirical self. Just so, in our special thought processes, the  
perception of the essential defect or insufficiency in what we  
have already excogitated is the very reconstitution of our  
thought. But, as there is often a great intellectual interval  
between our first vague dissatisfaction with what we have  
already thought out, and the illuminative perception of what is  
wanting to it for relativity in the system of reason applicable to  
the subject, so in the life-process, self-distinction from the empirical  
Ego is usually long in arriving at the stage in which the  
negative moment is known as the affirmative. Meanwhile,  
in the one case we seek to supplement or rectify our thought  
by conceptions no deeper than itself, and in the other,  
to moralise the empirical Ego by improvement on its own plane.  
In most of us, the particular categories of thinking are not  
transcended at all, nor does the moral consciousness rise to the  
religious. Thinking is supposed to be merely lateral extension,  
and analytic definitude of the epochal ideas; and religion, unless  
conceived in terms of the epochal morality, is a dry tradition or  
a febrile superstition. But these compromises of thought and  
life are only provisional; the breach between the empirical  
determination and the indeterminate noumenal is ever  
widening. The asceticism of the early and middle ages was due  
to a right understanding that the individual could only be  
universalised by utter suppression of the abstract self-assertion  
of the empirical representative, combined with a mistaken  
notion that the one empirical life-time was of the essence of our  
contract with eternity. Each of us may correct that notion as  
best he thinks he can. I have no wish to revive at present an  
ancient controversy in "LIGHT." But this must be said, that  
whatever the theatre of the process, the process remains the  
same, for it is the dialectic of life-development. It is the failure  
to see that there is such a dialectic, and that it is that of thought  
itself, which makes controversy on this subject generally so wild  
and unsystematic.

C. C. M.

### Isolation of the Mystic.

SIR,—I have read with much interest the correspondence in  
your paper on the above subject. I do not quite understand  
what "C. C. M." means by "Isolation." Does he mean merely  
withdrawing one's desires and affections from the creatures, or  
does he include in the term the withdrawal of one's person from  
contact with the general run of humanity? If he means the  
latter, I wish to inquire how the Mystic is to sustain his  
physical life. Every man must live either by his own labour  
or by that of others.

If a man lives by his own labour he must, so far as I can see,  
come in contact with his fellows; if he lives by the labour of  
others he must either find men who, out of love for him, will be

\* Orlig Grange.

\* We should never think of the "noumenon" as the "real" without  
remembering what the word literally means, and then seeing what we  
make of it in relation to the empirical.



willing to work for him, or he must take advantage of his own good fortune and other men's needs to force others to work for him.

Now, where would the Mystic find such loving disciples, and what would he give them in return for their labours, to satisfy the requirements of justice? And, supposing that the Mystic should not find men willing to work for him, would he feel no compunction, supposing he had the power, in forcing men to labour for him just like any ordinary wealthy, idle man?

These are questions which have often arisen to puzzle my mind in connection with modern Mystics.

With regard to the Mystics of old, those whose writings I am most acquainted with—viz., Boehme and Swedenborg—did not find any necessity for such seclusion.

E. J. W. WARREN.

Summerfield, Salisbury-road, Bexley, Kent.

#### Self-Identification versus Mysticism.

SIR,—May I be allowed to contribute a few remarks with regard to the question raised by "C.Y.L.," and replied to by "C.C.M."?

"C.Y.L." says: "The method of mysticism is one of abstraction; one which disregards the relation of self to the objective world."

"C.C.M." says: "The relation which belongs to a higher plane of consciousness is only reached by suppressing that externality of relation which stands for 'community' on the lower plane. It is just because the mystic seeks that perfect essential community that he withdraws from the external relation. The mystic believes that human consciousness is only not informed because it does not seek information at its source," and he quotes St. Martin to the effect that "union with God cannot be effected till after man's purification, after long and painful sacrifices. Begin by putting a veil between you and external objects," &c. (P. 466.)

I beg to be permitted to object to the implication carried herein, that "union with God" is attainable by, or dependent on, human effort. This is but the teaching of the occult schools, in other terms.

Illumination is from the centre to the circumference; is from within to without. Human effort is but the sequential effect resulting from noumenal action, or action exerted from the centre. It is this divine action, exerted from the transcendent planes, which leads man to strive to reach up or inwards towards his source, and this appearance of striving is the preliminary symptom on the lower plane of the process which may end in the veil of discrete degrees becoming permeated from within, and man's consciousness becoming continuous instead of discrete.

We are too apt to forget that we are but instruments through which the Universal communicates itself to the circumference of Being; through which the Absolute thinks. But for this permanent communication, we would cease to be. Hence I cannot agree with St. Martin, where he says that the difference between God and us is, that he is a God thinking, a God working, while we are a God spoken, a God thought, a God wrought. That implies apartness or separateness of being, and falls into the misconception prevailing among so many Occultists. We are God Himself; we are the Universal Life, becoming from unindividuate into thinking Deity, but "only partially expressed in terrestrial consciousness," as "C.Y.L." says. We could not exist for a moment "of ourselves," nor can we originate anything consequently "of ourselves."

It is obvious that we do not make the conditions in which illumination occurs. When the time comes for any particular instrument to be so used, the light breaks through from within and determines its own conditions. The process is gradual, and the prior conditions leading up to illumination were as much determined from within as are the subsequent conditions.

When the inner light bursts through, man need not seek to withdraw from external relations with human community, though this means conflict with egotisms. The inner light will illuminate all darkness; the bearer may even be impelled into places of darkness in order, unseen and unknown, to radiate a higher life. Is not the Christ said to have frequented publicans and sinners? The principle is the same, though the degree may vary.

Therefore, as "C.C.M." most truly and aptly says, "The mystic knows that the social problem is the problem of the will of God in the world, and that only the human consciousness can be the organ of that will."

Some further passages in "C.C.M.'s" letter may, however, convey a conception which I feel assured they were not intended to bear. "In abstinence from the world, and the sensuous life generally, there is no one-sided negation, but just that suppression of both the correlatives (self and otherness) which is necessary for conversion to the unity of higher relation (absolute idealism)."

It is evident that cognition in the state of absolute idealism is not possible to man here, who is a relative cogniser. Nor, indeed, is the self once integrated ever suppressed, but gradually expands its realisation. The higher unity occurs by the expansion of "induced" perception in the self by which the "otherness" becomes included in its field. It is not a subjective process in man as he is here, but a process in a state or sphere which is now subjective to our perception because it is noumenal to this state, but which then becomes objective or phenomenal to man's perception as there unfolded.

It is necessary to distinguish here between relation and reflection. "C.C.M." appears to infer that the unity of the higher relation may be attained by the suppression of both self and otherness in reflection; that is, by a subjective process of introspection, or in other words by a volitional projection of empirical functioning from the circumference to the centre in which absolute unity would exist. And this is really identical with what Occultists try to practise under the terms meditation and concentration.

I have already shown that absolute unity is not cognisable to individuated man. The absolute *as* absolute cannot think; it thinks through man who yet remains inseparable from the absolute as his ground. But I venture to affirm that the above is not quite a correct version of what occurs. When an inner stratum of consciousness is stimulated into functioning, such stimulus is not the result of the effort of a lower, or outer, stratum of our being, but is the result of a stimulus applied from within, from a still inner or transcendent, or subliminal stratum, inasmuch as a transcendent can never be coerced or compassed by a lower mode.

In other words, all mental reflection is really *reflected* from within; is communicated and received, and not self-originated. Self-introspection is, therefore, a misnomer, arising actually from a misconception of the process and of what takes place. And this occurs from the degree acted upon being discrete, and, therefore, not perceiving the actor; and consequently judges from the appearances as seen from its own plane.

This is not unification; it is only a temporary intromission, or the galvanising of an inner stratum of the self into empirical functioning; and this stimulus occurs by the unseen action of another self in a transcendent or noumenal or subliminal plane, impelling a current of life-energy into the stratum in question of the percipient self, though unbeknown to the percipient, whose functioning percipience remains discreted.

The attainment of absolute subjective unification by means of introspection would infer the return inwards from integration to unindividuated states, and therefore implies the annihilation of the results achieved in the process of "becoming."

On the other hand we have relation. Now, all relation necessarily occurs from the circumference of being, and is effected by interaction of "induced" life-radiation. Hence, the "higher unity of relation" is not, and must not be confounded with, subjective idealism (as above explained). Yet it is by a higher mode of *relation* that the higher unity, or, as I prefer to term it, self-identification, is attained; in which, while both the self and the otherness remain permanent instead of being suppressed, the self comes to include the otherness within its induced radiation or percipience, and thus shares consciously in the proximate whole in which it is a unit. This is externally illustrated in the sun's rays, which permeate the whole of its system.\*

But this growth and becoming can only occur by action from the centre, permeating the circumference and radiating through

\* The sun's rays which we see are the objective aspect of a spiritual reality. They are not caused by the combustion of a physical sun as science presumes, but are constituted of this "induced" life-radiation from angelic selves in solar or celestial degree of unfoldment, above referred to. The heat and light we cognise therein are external phenomenal expressions of the inherent noumenal love and wisdom qualities, or positive and negative modes implicit in life, and which ever entail its expression. This is the esoteric meaning of the worship of the sun's disc and rays, or "aten," by the ancient Egyptians: who represented it as emanating or radiating rays of life, symbolised by attaching the "ank" (life) or hands (power) at the end of these rays. Hence the change of name of Amenoph IV. to Akenhaten, signifying a contemporaneous change of cult, which was, however, re-abolished by the worshippers of Ammon or Amen.



it, and thus relating the self with an ever expanding portion of the whole; by which the self, while remaining permanent, comes to include an ever expanding field or aspect of the whole. This is a process of gradual growth, and is constituted by action from the centre to the circumference, and not from the circumference as taught by Occultism.

This process begins by the expansion of the inner degrees first, which burst the barriers of discreted degrees successively from within by permeating them with radiation of higher intensity, or degree, or mode; when the central light shines consecutively from the centre to the circumference, and is there consciously identified by the percipient, as such.

By this divine process every atom of life universal when integrated into selves and become into their fulfilment, will become "a centre whose circumference is nowhere."

The other process, first spoken of, whether called subjective idealism or occult concentration, is an effort to approach the centre from the circumference, and by such efforts the barriers of discrete degrees cannot be broken in from without, as lower intensities cannot coerce the higher. The logical conclusions arrived at may present most attractive speculative inferences, or temporary introspective experiences may occur, which the Occultist may erroneously attribute to his own personal efforts. But this is not the divine process; it is not in harmony with the universal law of growth; it is only a partial truth, and cannot lead to permanent results.

While the noumenon is the reality of which the phenomenon is the appearance, yet the phenomenon is the exposition and realisation of the noumenon, in the mode of existence of that particular plane, and is true and actual with regard to that plane. To quote Bradley: All processes are necessarily present in the Universal as ideas, but entail change, activity, and expansion, by which the quality of the idea is realised, producing new sensations and experience, and is accompanied by the pleasure of expansion. The ideality necessarily carries the thing beyond its actual limits, and thus entails activity. The Universal continually expands as a self, (made up of an infinity of selves) as the ideas entailing change included in it come into realisation of their content (or as life flows out and takes form related to the idea\*). It grows and transcends its own limits as self, in activity; the end of which is present in the beginning as idea.

QUESTOR VITA.

Practical Spiritualism.

SIR,—Mr. Maitland has passed over the points in my previous letter, but complacently repeats the old dogmas which have been proved to be absolutely untrue in the experience of thousands of Spiritualists. The "imagining" is entirely on Mr. Maitland's part, and his constant reiteration of the awful results attending an investigation into the facts of Spiritualism, in face of the overwhelming testimony from all sorts and conditions of people of the blessed results attending any such sincere and unprejudiced inquiry, conclusively proves that he must be impervious to any evidence that may be presented. But again, I wish to adduce my own experience, because if there is the slightest atom of truth in Mr. Maitland's indictment, then, of all men, I ought to be the most miserable; and yet, strange to say, all my friends remark that they never saw me looking so well. Whence comes this unusual vigour? Why, from the help of these very "emanations" who, according to Mr. Maitland, ought to have extracted every particle of vitality from me years ago. Here is a bit of autobiography.

Fourteen years ago my health completely broke down through mental strain. My brain was still in a dreadfully weak state when in 1885 I went, from curiosity, to hear a lecture on Spiritualism, and becoming interested, determined to prove its truth or untruth at home. We very soon made a number of spirit friends, who said that as I had helped them, they were determined to help me. These friends magnetised me by day and night, and, speedily becoming clairaudient, their kindly words of cheer and encouragement kept me up through many a bitter hour of mental distress and difficulty; and often when going to a hard day's work with tired head and sinking heart their welcome voices were heard saying, "Cheer up, cheer up; so-and-so is here, and we'll all help." Day after day have I been so-and-so carried through the work, and then the Mr. Good-bye, J." (using a familiar term); "don't fear; will be with you

This is not Bradley.

in the morning." Now this constant and daily help in numerous ways has never ceased, and never will, for, to use the very words of these entities (?), "Sympathy begets sympathy, love begets love." Needless to say that, in my special work, I have required the aid, inspiration, and guidance of the Higher Ones, who are always waiting to help those who ask for it, and their inspiring influence has led me ever upward to the Divine Father; so that, compared to my former condition, I am to-day physically, morally, and spiritually on a veritable pinnacle. Yes, Spiritualism has been the most blessed thing that ever came into my life. Now, setting even my single experience against Mr. Maitland's statement, that "the practice of Spiritualism for mere experience sake is detrimental to spirituality," it must be evident to any non-prejudiced mind that he is committing an act of injustice to Spiritualists, and believing Mr. Maitland to be thoroughly conscientious, I beg him in the future to speak less confidently.

Relying upon themselves only, Occultists have not yet discovered the true method of penetrating the unseen. Their methods can only enable them to glint and peer into what may be called the dustbins of the spirit-world, and hence these danger signals are true only as applied to themselves. Spiritualists alone have the true key wherewith to safely unlock the doors of the spirit-world. And what is this mighty key? Prayer, earnest, sincere, heartfelt prayer; for help, guidance, and protection. Hence, the oft repeated advice, "Never open a circle without invoking the aid of the Divine Spirit," and no such invocation goes up in vain.

Now a word as to the post-mortem remarks. Mr. Maitland states here only a part of the truth, for such a statement in no way applies to my redemptive work on the spiritual side. There never can be any magnetic rapport in the sense of domination, in regard to a spirit filled with a lofty, ennobling aspiration to bless. All the powers of heaven are with such an one; but where such post-mortem results do occur, is in the lives of poor mortals who have allowed themselves to be controlled by degrading influences, and sinking lower and lower, lose, at last, almost their very individuality.

In this post-mortem connection I should like to offer a word of warning and advice. Mr. Maitland says that these attempts to help these unfortunate ones should be "sternly repressed." This statement, coupled with his teaching as to the conditions of life on the other side, if believed in by the great majority, would be the very reverse of a blessing to the world. And I make this statement solemnly and seriously, as the result of eight years of daily contact with the conditions of the spirit world.

The earth spheres are the actual source of a large proportion of the physical, moral, and spiritual evils which afflict humanity. Hence, every being seeking light and knowledge, who is "sternly repressed," becomes an intensified evil and an additional burden to the heavy load that already weighs upon humanity. Such a spirit, with the sympathetic help I have emphasised, would become a centre of light to others, and hence, a positive blessing to the world.

But this fact is positively dwarfed in the contemplation of the awful condition of those who really believe in Mr. Maitland's teachings as regards their condition on the other side. Having imbibed here the idea that on passing into the Unseen any personal presentment is but a shell, a spook, or a nonentity, they are doomed to wander in hopeless, dazed bewilderment, feeling within that they are themselves, yet compelled by their earthly mental training to regard their condition only as decaying astral shells. And so this hopeless purgatory continues until they meet some more experienced spirit, who strives to give them an absolute demonstration from the spirit side by taking them to a congenial home spirit-circle. Thus only can they obtain the actual evidence needed to destroy their fatuous earthly beliefs.

In my home, we hold circles periodically for the benefit of spirits, to which thousands upon thousands of spirits of all conditions and from all nationalities are brought for the purpose of finding that truth which the teachings of the earth plane had so misrepresented.

PRACTICAL SPIRITUALIST.

A Question of Vital Importance.

SIR,—Has anything been positively ascertained respecting the means by which the strength of a spirit-body is maintained after it has quitted its physical envelope?

J. HAWKINS SIMPSON.



## Chepstow Hall.

SIR,—In condensing my letter in last week's "LIGHT" it has unfortunately happened that you have left out the special points raised by Mr. J. T. Campbell, and which induced my reply. This places me in a very awkward position, as it must necessarily be inferred that I have purposely evaded them, because of being unable to refute them. As I gave a complete answer to each, and in particular the one he lays such stress on—that referring to the "Epistolary Wonder"—I feel some amount of chagrin that my letter, as it now appears, finds me simply answering a single question. This is not a personal question entirely, for the members of the society to which I belong are greatly interested in this correspondence, and are looking to me to vindicate this matter. As it now appears, my dealing with it in last week's issue is not likely to enhance any reputation I may possess with them as to ability in this direction, and consequently will require some personal explanation from the platform to-morrow (Sunday). I have no desire to rush into print at all, but when my veracity is impeached in your columns—as it has been—I think, in common fairness, I should be allowed to clear myself if I am able. I am afraid this will give Mr. Campbell an opportunity of making strong capital out of the matter.

The points dealt with by me in my letter which are left out may be briefly summarised as follows:—1. A long paragraph about some letter, and repeated request for information. 2. His emphatic denial as to promise, and my rebutting evidence. 3. His reference to "controverting the beliefs of Spiritualism," and my reply. 4. My challenge to him to debate the subject, &c. All this is apparently ignored, after being raised by Mr. Campbell. W. H. EDWARDS.

[The matters in difference between Mr. Edwards and Mr. Campbell, so far as they concern Spiritualism and Theosophy, are legitimate subjects for discussion in "LIGHT," but we can give no further space to a controversy on the points to which Mr. Edwards refers.—ED. "LIGHT."]

## SOCIETY WORK.

Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

218, JUBILEE-STREET, MILE END, E.—A public meeting will be held on Sunday next at the above address. Mr. Marsh will exhibit some spirit drawings in water colours.—W. M.

53, GROSVENOR-TERRACE, CAMBERWELL GATE, S.E.—Sunday, at 7 p.m., clairvoyant séance; Tuesday, at 8 p.m., ditto; Monday and Thursday, at 8 p.m., developing circles.—W. G. COOTE.

245, KENTISH TOWN-ROAD, N.W.—On Thursday last we had a full meeting, and Mrs. Mason's guides gave us very successful clairvoyant delineations. Sunday next, at 7 p.m., Mrs. Mason; Thursday, at 8 p.m., séance, Mrs. Mason; October 28th, Mrs. Treadwell.—J. H. B., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. J. Allen will take our platform next Sunday, 21st; subject: "The Mission of Spiritualism." Mr. Savage will meet inquirers on Fridays, on which days there will also be musical practice.—THOS. MCCALLUM.

LONDON OCCULT SOCIETY.—The opening meeting of the session will be held on Friday, October 19th, at 8 p.m., at the Athenæum Hall, 73, Tottenham Court-road, when I shall deliver an address entitled "The Revelations of Occultism." Reserved seats 1s.; admission free.—A. F. TINDALL, A.T.O.C.L., President, 15, Lanark Villas, Maida Vale.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last we had a good meeting, and many strangers were present. Mr. W. Wallace's guides gave us their wonderful experiences of spirit life. Sunday next, at 7 p.m., Mr. Hector Bungs; Tuesday, at 8 p.m., séance, Mrs. Mason; October 28th, open circle.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The first soirée and social evening of this season will be held at Winchester Hall, High-street, Peckham, on Monday next, commencing at 8 p.m. Members and their friends are heartily invited to attend. There will be no charge for admission, but a silver collection will be taken in aid of the literature fund.—CHAS. M. PAYNE, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last an appreciative audience were well repaid for their presence by an able discourse from Dr. Reynolds, who spoke upon the strange assertions of some Spiritualists, and pointed out the vast difference between impressions and reality. He referred to the effect of Spiritualism as a consoling agent in times of bereavement,

both to those leaving and those left. Alluding to our conception of God, he pointed out that for a man to comprehend a thing, that thing must be less than the man who comprehends it. Therefore man, the finite, cannot possibly understand the Infinite. We are sorry that so many of our members were conspicuous by their absence when a members' meeting was announced at the close of the meeting. Sunday next, Harvest Festival at 7 p.m. Mr. Bertram, Mr. Blackman, Mr. Munns, and several others will speak during the evening, and Mrs. Bliss will give clairvoyance. Friends are asked to contribute fruit and flowers, &c., for the occasion. Thursday, at 8 p.m., Mrs. Bliss, clairvoyance; by ticket only, to be obtained of the secretary.—J. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Last Sunday evening Miss Rowan Vincent lectured upon "A Spiritualist's View of the School Board Elections," her remarks showing the interest this lady takes in all matters of public importance. Miss Vincent remarked in the course of her lecture, surely it is time for Spiritualists to make themselves felt as a power in the land, and in all reformatory work Spiritualists should act as well as talk, and act as their convictions prompted them. The solo "Heaven and Earth" was charmingly rendered by Miss Samuels, whose singing is greatly appreciated at these meetings. Next Sunday, at 7 p.m., our popular co-worker Mr. W. E. Long will lecture, his subject being "The Answer of Spiritualism to Science"; October 28th, Mr. Darby; November 4th, Mr. J. J. Morse; November 11th, Miss Samuels—well known and deservedly popular as a lecturer in Australia, whence she has recently returned to England.—L. H.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Tuesday last good clairvoyant descriptions were given and thirteen patients were magnetically treated, all of whom declared themselves relieved from pain. On Sunday, Mr. Edwards gave his promised address on President Lincoln's Spiritualistic experiences, through the mediumship of Miss Nettie Colburn, and their bearing on the great Civil War in the United States. Having briefly sketched the causes which brought about the war, from 1860, the secession of South Carolina, followed by six other States in the following month, the election of Jefferson Davis, and the taking of Fort Sumter on April 11th, 1861, the first battle, the lecturer, after rapidly instancing the other principal events of that year, brought his subject to the introduction of Miss Colburn to Mrs. Lincoln, who was so impressed as to detain her in Washington for an interview with her husband at the White House. The result of the first séance with Abraham Lincoln was to confirm him in his resolution to free the slaves by the declaration of emancipation. At this remarkable séance Lincoln declared that "so great is the pressure brought to bear on me, that it requires all my strength and nerve to withstand it." This was in answer to the exhortations of the control that he should pay no heed to the counsel of a strong party urging him to abandon the idea of emancipation; and further telling him that this was to be the crowning act of his life for which God had raised him up. Those who were present with Lincoln were struck with the singular likeness of voice and gesture to those of the late Daniel Webster, and coming as it did through the organism of a young girl, besides dealing with Cabinet secrets, which she could know nothing about, brought the fullest conviction to all present. After the control had left the medium, President Lincoln, addressing her said, "My child, you possess a very singular gift, but that it is of God I have no doubt. Thank you for coming here to-night. It is more important than, perhaps, any present can understand." After this Lincoln consulted the spirits through the medium in many cases of difficulty. His visit to the Army of the Potomac, then in great danger of disbanding, was due to their advice; and the creation of the bureau of the freedmen, as the only way to deal with a great and increasing difficulty, was due to their counsel. His manner of death was also foretold. The object of the lecture, to show that the freeing of the slaves was a great spiritual undertaking, was warmly appreciated by the audience. On Tuesday, at 8.30 p.m., circle; and magnetic healing by Mr. Edwards. Sunday, at 6.30 p.m., experiences.—W. H. E.

SEVERAL letters are unavoidably left over, including those from J. W. Sharpe, Newton Crosland, and R. Cooper.

AGENTS FOR "LIGHT."—We shall be grateful if our friends will kindly supply us with the names and addresses of any news-vendors or others, whether in London or the country, who either keep "LIGHT" for sale, or are willing to do so.

EARLY ENVIRONMENT.—The chief aim of every parent and teacher should be to call into vigorous activity the spiritual or higher life of the child while it is very young; awaken the noblest and best ere sin, passion, and animality harden, crust over, and encase the throne-room of the soul. An eminent French author has recently observed that "He alone is wholly saved whom heroism constantly inspires and in whom love never sleeps." Once bring a child into that great and divine freedom in which he feels a passion for justice, which causes him to fall in love with sacrifice, and you have placed his soul *en rapport* with the universe. No richer dower could be given him than this. Henceforth he will be one of the world's saviours, while to his soul will come a joy as indescribable as it is serene; a peace which passeth understanding, which the world cannot take away.—B. O. FLOWER, in the "Arena."